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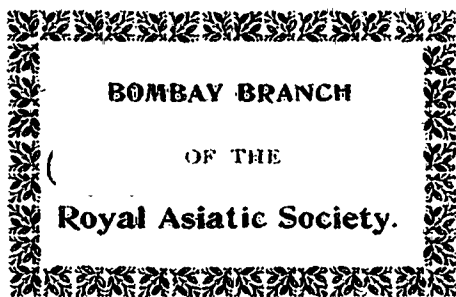
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SÁSWÍ AND PUNHÚ:

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A POEM IN THE ORIGINAL SINDI;

WITH

A METRICAL TRANSLATION IN ENGLISH.

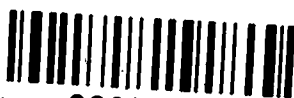
si vo ricercando ogni contrada
e 'io la vidi; e sol tu che m'affliggi,
nor, vien meco, e mostrimi ond 'io vada.

PETARCH.

LONDON:

WM. H. ALLEN & CO., 13, WATERLOO PLACE.

1863.



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• HERTFORD:
PRINTED BY STEPHEN AUSTIN.

TO HIS EXCELLENCY

SIR H. BARTLE E. FRERE, K.C.B.,

GOVERNOR OF BOMBAY:

THIS FIRST ATTEMPT AT A VOLUME OF PRINTED SIN

IN THE HITHERTO RECOGNIZED OFFICIAL CHARACTER,

IS INSCRIBED,

IN REMEMBRANCE OF A PERIOD WHEN SIND,

NOW GROWING INTO REPUTE,

WAS YET, IN HER RELATIONS TO THE BRITISH EMPIRE

AN INFANT PROVINCE IGNORANT OF HER ALPHABET.

EDITOR'S PREFACE.

THE system of Lithography commonly adopted by the British authorities in Sind having been found not only expensive, but inconvenient and unsatisfactory, as applied to Government notifications and Educational books published in the language of the Province, the following pages have been put into print in illustration of a type available at comparatively small cost. My original intention was to have added a Vocabulary specially prepared for the Poem, and a concise Sindi Grammar already lithographed in Karáchi; but a question having arisen on the probable adoption of a different letter from the so-called "Arabic-Sindi" (the character here used), I have confined myself to the publication of the Poem, explaining its purport by a metrical English Translation, intended to approach the original in measure and literal meaning as nearly as practicable, without violation of intelligibility.

The first page is a specimen of the full accentuation common to lithographed works. In the remainder of the book the accents have been sparingly used; but not so as to cause difficulty to the advanced Sindi student. He must, however, bear in mind that many of the words and terminations of

words are merely expletive: and a verbatim meaning must not be sought for any more than grammatical accuracy.

As I have stated elsewhere, it would be almost impossible to obtain two written versions of this popular Poem exactly alike. Hitherto it has existed solely in the memory of the minstrels, or in separate manuscripts obtained at different times by different persons. In the present copy I have as a rule preferred using a specially prepared manuscript of Munshi Udaram, of the Commissioner's Office in Sind, to the lithographed book published under the authority of the Local Government.

The Sindi Alphabet, applicable to the character here used, will be found at pp. 28, 29.

F. J. G.

HARROW ON THE HILL,
8TH OCTOBER, 1863.

SÁSWÍ AND PUNHÚ.

1.

To whom all Praise is justly due, His Praise I now rehearse,
He who created, vast, entire, this wond'rous Universe :
Sun, moon and stars, the Heavens, Earth, were made by Him alone ;
The secrets of whose Wisdom are to none of mortals known.
And He, who gave the Koran, knows, 'mid myriad things beside,
How many beat the kettle-drums, and wave the flags of Pride.

2.

How many beat the kettle-drums, and prate of pomp and glory,
Like Dílú Rá, who reigned in Sind, when happened this our story.

* * * * *

In Náó, the Brahmin's, house was born a daughter. Full of hope,
He bade the sage astrologer consult her horoscope.
Then said the sage astrologer, full confident and skill'd,
"Her Fate is to a Moslem's join'd ; for so it has been will'd :
"Tho' Separation rend your hearts, Fate's Law must be fulfill'd."

3.

Náó wept, and o'er both parents' cheeks the tears fell fast and free :
Who can efface the record of the Book of Destiny ?
Who can, without Divine consent, diminish aught in Fate ?
Thus feeling, Náó resolved he would the blow anticipate.

A boat-shap'd coffer soon they made, and in it plac'd, that day,
 Their little daughter drest in gayest infantine array.
 A dowry, rich enough to suit a royal maiden's dream,
 They gave her, sewn in waxen cloth, with many a careful seam;
 Then, sorely weeping, put her off, affianc'd to the stream.

4.

They watch'd and watch'd the coffer until fairly lost to sight :
 A day of lamentation that, and void of rest the night.
 One thought alone consol'd them—'twas, that infant Innocence
 Was ne'er without a Guardian in a gracious Providence.

5.

At Bhumbra,¹ floating placidly, this bark of little size,
 Mahmúd, the washerman, beheld, and scarce could trust his eyes :
 "See, see, whence comes my Fortune here?" said he, and took the prize.

6.

Then Mahmúd sought his wife, and thus exclaim'd, with rapture wild,
 "No longer, Zainub, need you pine, impatient for a child :
 "Here's one for us, whose golden dow'r proclaims a noble birth,
 "We'll call it Sáswí,² 'tis a name befits the fam'd of earth :
 "Come, kiss it as a mother should, who feels her infant's worth."

7.

She kiss'd it well, did Mahmúd's wife, she kiss'd it well and long ;
 Set it upon her hip astride, and cheer'd it with a song.
 She took it in her humble room, where all she did behold,
 Her soap, her clay, her soda, wore the semblance now of gold :
 No longer mov'd the Washer now a man of humble mien,
 His little daughter's advent gave new color to the scene.

8.

Why tell how Mahmúd's wife the child rear'd, fondled, lull'd to rest,
 And found it nourishment herself, by marvel, at her breast :
 'Twas not the Will Divine that thus it's mother should be blest !

9.

The Giver gives, in bounty, food to ev'ry creature : all,
 Down to the ocean's depths, receive, tho' infinitely small :
 Or man that walks erect and proud, or things that creep and crawl.

10.

Years pass'd : a beauteous maiden grown, to Mahmúd Sáswí said :
 " Make me a garden, father dear, with choicest flow'rs array'd ;
 " A rose-bed here, a rose-bed there, I'd love to see the ground
 " On which we tread, a gay parterre of roses all around.
 " The plantain, lime, and mango leaves, I'd hear them in the wind,
 " The mulberry and apple too, 'mid grass of ev'ry kind ;
 " A very Paradise I'd have ;—dear father, make it mine,
 " And in it place a summer-house of architecture fine.
 " Give me a spinning-wheel adorn'd with gems of strange device,
 " With handle wrought in solid gold inlaid with pearls of price :
 " 'Twould grace the *Atan*,³ when I sit within the friendly ring ;
 " Father, my garden's praise I'd wish the world itself to sing !"

11.

Then Mahmúd made a garden : it had flow'rs of brilliant hue,
 Its Persian wheels of sandal-wood were beautiful to view :
 Of inner charms its handsome gates did something sure impart ;
 Like pillars of Firdus⁴ were they—no common mason's art.
 It took one year to finish all, and months, moreover, seven ;
 But well repaid was Mahmúd—for to Sáswí Life seem'd Heaven,

So happy lived she here : and here, did Love, a simple dream
 Of girlhood, realiz'd, become a world-engrossing theme.
 Wond'rous the ways of Providence ! She, whom no chance could kill,
 Liv'd on, her Fate of luckless love unwitting to fulfil.
 Mahmúd, of her adoption proud, thank-off'rings tender'd still.

12.

Yes, who can seek to turn the blow from Fate's unerring hand ?

* * * * *

In Kedj Mekrán a famine came, disastrous to the land :
 No food for man or cattle there ; dried up was every tree,
 No grain for gold procurable ; want, want, and misery :
 In Sind alone the starving folk could needed succour see.

13.

Said they : " Our Káfilas from Sind can grain enough procure ;
 " But who will to the caravans provide an escort sure ?
 " Entreat Jám ' Ari that he give his son and dearest pride,
 " Jám Punhú, who would be to us a never-failing guide."
 Submissively, they sought the chief, who should their fate decide.

14.

Divining surely their intent, Jám Ari then did say :
 " Oh Ráj Mahájun, what is this that brings you here to-day ?
 " I will not give you Punhú ; far too young is he to go :
 " Search out some other guide than he ; you cannot have him—no."

15.

Jám Ari's Hindú confidant, entitled the " Diwán,"
 Was next selected and approv'd to lead the caravan :
 A wise adviser he, withal, a young and handsome man.

'Twas thus the Jám instructed him: "Go, get of grain a store;
 "In bulk some hundred *Khirwars*;" bring a hundred and three score:
 "If not in Sind, then further go: on, on to Jessulmeer."^s
 He left . . . ere long, at Bhumbra, did his caravan appear.

16.

Arriv'd, the common rumor soon extoll'd his beauty rare;
 A place in each *Otdk*^s he found, a greeting everywhere:
 As each was blest, so offer'd each a hospitable fare.

17.

And Sáswí, too—so fam'd a youth, unseen had ne'er gone past her:
 She ask'd him, "Sir, are you the chief, or own you any master?"
 "I have a chief, Jám Punhú called," was Bábiho's reply,
 "A noble chief, in Kedj Mekrán he rules in majesty.
 "No Poet's known comparison will tell you of his face,
 "No Painter could pourtray his form of symmetry and grace:
 "Distracted would you all become, were he but in this place!"

18.

Then Sáswí quick rejoin'd: "Enough, bring here this favor'd youth,
 "For till you do, we'll ne'er believe your words are very Truth.
 "Nay, 'tis our just demand: your goods we'll place them under ban,
 "Till payment of the tax. What, ho! detain the caravan."

19.

The fiat pass'd, no course had he, the messenger, but one,
 To seek Jam Ári and relate all he had said and done.
 He did so, and express'd a hope the Jám would spare his son.
 "Punhú with us, your subjects all," he vow'd, "obtain release;
 "Your Káfila comes back supplied with means of life and peace."

20.

Said Ari to his minister : " I hear in ev'ry quarter,
 " That Sáswí, whose behest you serve, is Bhumbra's fairest daughter.
 " Should trouble to my son arise from her the Hindú born,
 " Should harm befall his youth—beware my wrath and bitter scorn :
 " Your ears from off your head shall drop, your body shall be battered ;
 " By stranger's charms a second time you'll not be won or flatter'd."

21.

" Like her no Sáswí dwells in Sind," the false Diwán replied,
 " These tales are pure invention all ; of this be satisfied.
 " Get grain, or men will starve ; for food they must not helpless yearn,
 " Your son will to his home and hearth in safety soon return."

22.

Then Ari bade Jám Punhú go. His words were these : "'Tis just !
 " To Allah I entrust you, boy, in whom alone is trust.
 " Come quickly back, arrange it so, my bravest of the brave,
 " Allah is your Protector. He can shelter you and save !"

23.

Now Punhú called the Ráj to him, and thus address'd them : " Friends,
 " Each man who calls me leader to my speech attention lends.
 " For Sind, supplies of musk procure, good musk in plenty take ;
 " In covers put the bags of musk, strong woollen covers make.
 " A thousand silken bags we need, each swinging to and fro ;
 " A thousand silken bags with bells, each tinkling as we go.
 " *Doshálas*¹⁰ bring, the best you have, most pleasing to the eye ;
 " With which not e'en the silken cloth of distant climes can vie.
 " And *Lúngís*,¹¹ too, red Lúngís bring, with fringe and grateful fold ;
 " Nor least, but last, your camels, each with nose-piecc made of gold :

"A string of pearls to guide them each, and, each one's neck around
"Five bells must loosely be attach'd, to make a merry sound.
"When thus equipp'd, I'll proudly ride, your true and chosen chief;
"Come, haste to join the hostages who wait our slow relief!"

24.

His wives he call'd and fondly kiss'd, 'mid signs of sore distress;
A weeping mother, too, was there, who lov'd their lord no less.
Each wife ten golden mohurs made o'er, a token, to the youth,
That she who gave the parting purse, vow'd constancy and truth.
"Now, on we go," Jám Punhú said, "come, Bubbur, Mark, my men,
"No longer may we tarry here : away, thro' yonder glen!"

25.

Two partridges they noted call, the journey scarce begun :
This omen thus explain'd the Seer : "A Lover's meeting one
"Portends ; the other brings us luck, our loyal mission done."

26.

Arriv'd at Káhir Béla, night the caravan o'ertook :
They rested there till dawn ; at dawn, all people came to look.
The praise of Punhú's Káfila on ev'ry lip was rife ;
No villager had seen before, such sight, in all his life :
And Sehján, 'mid the lookers-on, was there, the Goldsmith's wife.

27.

A wise and wary woman, yet, at once with love inflam'd
Of Punhú's face and form, Sehján in eagerness exclaim'd :
"The noble chief of Kedj Mekrán has honor'd us at last ;
"We'll find him grain, and all he needs, if here his lot be cast."

28.

To him this message then she sent: "If grain is all you need,
 "I have enough for you and yours; I've stores of grain indeed.
 "No camel-driver here shall want a choice and plenteous feast:
 "I've *Atá*¹² for your people all—I've grain for man and beast.
 "At least, a day or two repose; you've had a tedious road:
 "Accept my humble services, take rest in mine abode.
 "Sirdar, to prove my speech sincere you'll not refuse the test;
 "Or men or cattle, I'll attend each living thing's behest:
 "Now, make your choice, to stay or go—I've shown you which is best!"

29.—BÁBIHO (to PUNHÚ):

"Sehján's a wicked, wanton thing, who haunts, without demur,
 "The *Bunya's*¹³ cot or *Kori's*¹⁴ loom; no fear of caste for her!
 "She shuns not e'en the camel-man or vagrant of the Thur!"¹⁵

30.—SEHJÁN:

"Clouds gather. Now the partridge calls; and hark! the falling rain:
 "To-morrow should you seek your folk, oh may the search be vain!"

31.—BÁBIHO:

"Whom Fortune favors, happy ones, they meet no hapless doom:
 "They've sugar to their milk, altho' their days are spent in Roum!"¹⁶

32.—SEHJÁN:

"His very camel's foot-rope is a trophy I caress;
 "To damp Love's flame, the relic to my burning heart I press:
 "Come, come to me, Jám Punhú, come, and cheer my loneliness!"

33.—(to BÁBIHO):

"Oh thou, like desert *Láni*¹⁷ burnt; unkind adviser, say:
 "Has he, my lov'd one, cloth'd in musk, has Punhú pass'd this way?"

34.—BÁBIHO (*to* SEHJÁN) :

"Like Lání burnt am I, forsooth? 'tis you should 'ware the fire :
 "Woman, your young Belúch has fled. For me reserve your ire."

* * * * *

35.

From Béla, soon, the caravan its course had wended far :
 On mov'd the string of camels; loud was heard "Allah Tohárl!"¹⁸
 'Ere many days, at Bhumbra town they found repose and ease ;
 They pitch'd their camp outside the fort, amid the shady trees :
 The camels glad to lose their loads, dropp'd down on ready knees.

36.

The hour of Punhú's going none let luckless Sehján know :
 Distracted, when she heard the tale, she wander'd to and fro ;
 Her tatter'd garb and cord-bound waist her heart's disease did show.

37.

At eve the Jám his men arous'd, and led a chosen few
 'Mid Bhumbra's handsome streets: they look'd a gay and goodly crew!
 They came to Sáswí's garden, where, well pleas'd no more to roam,
 They hail'd old Mahmúd's welcome to a hospitable home.
 The wond'ring townsmen flocking there, stood speechless side by side :
 The Káfila from Kedj became a theme of joy and pride.

38.

The maidens at the Átan spoke: "Your chief we fain would see."
 Their answer this: "The man who wears Jám Ári's robe is he."
 Then asked they of the Átan: "Who 'mid this fair concourse reigns?"
 Said they: "The maid in crimson drest, whose feet have *henna*¹⁹ stains:
 Sáswí her name: her ancestry and birth no man explains."

39.

"From Kedj Mekrán come Káfilas; of camels, what a string!
 "For ev'ry house, for ev'ry shop, a bag of musk they bring:
 "Henceforth may grain be their's at home!" 'tis thus the women
 sing.

40.

The fairest of the Átan, she, by no meet rival crost,
 Sáswí was like the moon, like gold—a pearl of countless cost:
 By her the straying Peri pass'd, unrecognis'd and lost.
 Her walk observ'd, the fawn retir'd to wait the shades of night;
 Yet darkness ne'er was night for her, whose eyes were constant light.

41.

Yes, Mahmúd's lovely daughter, now, a child of light did move,
 Adorn'd 'mid her companions all, a very Queen of Love:
 The beauty of the caravan she heard the maidens praise,
 Jám Punhú there stood eminent: oh, why came she to gaze?
 Her eyes on his—his eyes on hers; what wine could thus inspire?
 'Twas War, attack without defence—a sharp exchange of fire:
 The spears of Love made havoc round, for brandish'd well were they:
 Old Prudence fled from Love, and Love right bravely won the day.
Lahotis,²⁰ reckless, restless, they threw counsel to the winds;
 The guardian cords of Wisdom snapt, nought else their passion binds.
 Affrighted Patience fled, for Sense had lost Reflection's aid;
 The Victory to Sáswí came in many griefs array'd,
 Not all unshar'd, yet hard to bear: alas, poor conqu'ring maid!
 With sighs and tears she turn'd away a homeward path to take:
 Kalhora says: "Our destin'd path we never can forsake."

42.

To Punhú, too, the thought of rest was poison. Full of care,
 He left the garden, wonderstruck at what befel him there :
 No more the lov'd one's voice was heard, not e'en a distant note ;
 The clouds mov'd o'er his head ; of all, *his* cloud was most remote.
 Fork'd lightnings lit the landscape round, the plain, and mountain steep ;
 Tears fell : he wished to flee the world, in loneliness to weep.
 The hunter seeks the path he mark'd the wounded chamois go ;
 So follow'd he the spots of blood his arrow caused to flow :
 He turn'd him here, he turn'd him there, went on, then turn'd him back ;
 At length was found the wish'd for clue ; he recognis'd the track.

43.

Arriv'd before the house which held the prize he strove to win,
 With skilful arm he drew his bow, and lodg'd the barb within.
 Up Zainub rose, and angrily the bold intruder met,
 While Sáswí ran to welcome one she never could forget :
 His arrow she return'd and said : " Oh, mother, are you mad,
 To scold a guest whose presence here should make us proud and glad ? "

44.

To Mahmúd, then, the Washerman, drew near the courteous Jám :
 " *Salám aleik,* " he said : his friend replied, " *Aleik salám.* " ²¹
 " Sit, " added Mahmúd, " sit and talk. What is't your lot to do ? "
 " My lot ? " said Punhú, " Yours : You wash ; I live by washing too.
 " My dwelling-place is Kedj Mekrán, and Punhú is my name ;
 " My people Ari's people are ; our ancestors the same.
 " He gave me presents oft, and held my house in much respect,
 " But, covetous, I left Mekrán, too eager to reflect.

"Come, now, wilt take the chance? I'll prove your washing, working
brother,

"If bed and board alone you give." "Agreed," replied the other.

45.

Observing Punhú's form and gait, men marvell'd much that he
Of cloth and thrice-worn clothing could a humble washer be :
The wiser of the party vow'd his mien spoke dignity.

"He must a prince be in disguise—perhaps, too, crossed in love,—

"At once his skill professional it would be well to prove."

46.

Four suits of clothes they brought him out, four *wuggas*²² all complete.

"Take these," said Mahmúd, "wash them well, return them clean
and neat ;

"An easy task 'twill be to you, to rub, and scrub, and beat .

"Hereditary washing makes the artist sure and steady :

"Early or late, this evening, mind, you have the wuggas ready."

47.

He chang'd his clothes for coarser garb, which luckily he found :

He sat beside the earthen jar, and stealthily look'd round.

Before him Sáswi plac'd the suits, and whisper'd words to cheer him ;

Then quickly mov'd away, because she dar'd not linger near him :

Oh, how she long'd to see him pass his trial with success !

Poor man, he rubb'd, then walk'd away to dip each well-rubb'd dress.

48.

He reach'd the Ghât,²³ he dipp'd the clothes, he rais'd them with a
groan ;

His hand was little merciful, quite merciless the stone :

In Bhumbra such a Washerman had ne'er before been known !

The water splash'd, the shingles leap'd, up-driven from their beds ;
 The suits were suits no longer now—he tore them all to shreds.
 'Gainst all the world, his jealous mind, by firm resolve, to steel
 He strove ; but vain the effort—Sáswí brought his lowly meal,
 And saw his plight : she found him there, dishearten'd, sad, asham'd ;
 With sympathetic fire she felt her maiden's heart inflam'd :
 She whisper'd kindly words like these : “ Believe me, gentle youth,
 “ I'd give you open, ready aid, but fear my father. Truth
 “ Is not for man : 'tis His in whom our Hope is fix'd, secure :
 “ The storm of trouble once dispell'd, we hold the haven sure.”

49.

They pack the rags in bundles four, the rags they cannot fold :
 In each Jám Punhú puts a mohur, a mohur of solid gold.
 The bargain's gen'rous, the device is pertinent and bold.

50.

The tatters, pack'd, were set aside and sprinkled : then, to claim
 His needed suit, each owner up to heart-sick Punhú came :
 Correct were all the bundles ; none detected aught of blame.
 And, stranger still, when open'd all, no creature took offence :
 The coin, tho' dumb, could plead its cause with matchless eloquence.

51.

The trial o'er, new hope, new heart, new courage Punhú gain'd :
 Thenceforth not one presum'd to doubt he was a Washer train'd.
 Consulting Mark and Bábiho, he bade them keep his plan
 A secret ne'er to be disclos'd to any other man.
 They vow'd a vow of secrecy. Contented, in repute,
 He quickly found occasion to renew his pleasing suit.

Said Sáswí: "Lov'd and loving, I am yours, will be your wife:

"Demand me in betrothal: am I not your own for life?"

52.

To Mahmúd's daughter fair to be betroth'd, he craves, he sues:

To Sáswí Mahmúd went and told the not astounding news:

Said she, "If parents both consent, how can their child refuse?"

53.²⁴

Nine hundred cocoa-nuts entire, a thousand split in twain,

In motley colors painted all, are to the bridegroom ta'en.

That Punhú weds fair Sáswí when the common tongue reports,

Right loudly beat the kettledrums and instruments of sorts.

From branches firmly planted swing silk tassels 'mid the palms;

The horns resound: the bridegroom now distributes look'd-for alms:

Now resting in his palanquin, he hastens to the side

Of her whom he can claim to-day his blooming, beauteous bride.

No care the meeting mars—each guest, the proffer'd milk-cup sipping,

The marshall'd flocks and herds beholds, and slave-girls by them tripping.

But other marriage gifts are brought, and view'd with pride and
pleasure,

Gay cloths of woven silk, beside much property and treasure.

54.

The wedding o'er, three days had scarce elaps'd, when, worn and weary,

A Kossid²⁵ came from Kedj Mokrán, with tidings dark and dreary.

Jám Ari wrote in anger, thus, to Punhú: "Son, for shame,

"You've wash'd and whiten'd wuggas—yes, but blacken'd our good
name!

"Who nourish'd you in infancy? who watch'd your after growth?

"Who, but your parents, whom you treat as dead and buried, both?

"Your brothers and your sisters you appear to wish to hate ;
 "Your lawful wives and kinsmen too, deserted all of late,
 "For what?—for Bhumbra, there to rise to Washerman's Estate!"

55.

The missive read, Jám Punhú wept, his filial pride was hurt :
 "My Fate," said he, "is written, nor can I the blow avert :
 "Who can efface the writing of the Book of Destiny?
 "In bowing to its dictates, there can rest no blame on me.
 "I'll ne'er again return to live in pitiless Mekrán :
 "Go, tell my father this ; begone, you, Mark, and you, Diván."

* * * * *

Away the camels, one by one, mov'd off, a stately train ;
 And travell'd on till Kedj appear'd, and they reach'd home again.
 To Ari's eager questioning the answer was not kind :
 "Alas ! he has not come with us, who's foremost in your mind."
 The news imparted, struck to earth, the wretched father fell :
 The mother wander'd maniac-like ; she lov'd the lost one well !
 Their heads uncover'd, wept the wives, complaining : "Luckless Fate !
 "Return again, thou Lord of Kedj, to us disconsolate !"
 And Punhú's brothers, noble youths of graceful form and mien,
 Most bitter were the tears they shed ; so happy had they been !
 Young Hoto, Noto, Chunro, three—but why recal their names ?
 Each Kedj Mekrání beats his head, and striking hands, exclaims :
 "Oh Bhumbra, cause of our distress, we doom thee to the flames !"

56.

Now, chok'd with tears, Jám Ari says to Mark : "I thought you brave,"
 "A brother of our noble house, no poor domestic slave :

"Than you I felt my Punhú lack'd no better helping hand :
 "Betray'd your trust, a traitor's blood I justly might demand.
 "Why have you play'd me false, and left my son in foreign land?"

57.

Commended all to heav'n, equipp'd both night and day to ride,
 See Hoto, Noto, Chunro come, with Bubbur as a guide :
 Each eager leaps, in reckless haste, his camel's back astride !
 Away, away they speed, they fly, nor pause till Bhumbra greets
 Their anxious eyes. They madly rush amid its wond'ring streets.

58.

Jám Punhú heard the horses' tramp, its purport quick divin'd,
 Ran forth, embrac'd and welcom'd all : he vow'd the visit kind !
 Confus'd, the brothers could not speak, yet bitter tears they shed :
 He bade them to his hearth and home : they follow'd where he led.
 The brother's wife, to kiss their feet, bow'd low her beauteous head.

59.

Alas, the trick was brief ! 'Ere long, the three discours'd awhile
 Together thus : "She's full of snares, a snake, a crocodile !
 "To come with us he'll ne'er consent, enchain'd by woman's guile.
 "We'll seize and bear him off this night, by simple stratagem ;
 "For nought but Stern Resolve and Force will serve to sever them !"

60.

Meanwhile, unconscious of the Fate which waited her at dawn,
 To housewife's cares anent her guests poor Sāswī had withdrawn.
 She made them *keema*,²⁶ *khichrī*, too, she made these rich and good ;
 With *sherbet* mix'd her *seera* prov'd a choice delicious food.
 Profuse *pildos* of tasty mould, in cleanest guise were drest ;
 She ne'er till now had entertain'd, at home, a stranger guest.

61.

These lords of Kedj were mischievous when once they found a foe :
 They cook'd the morrow's food that night, a morrow dark with woe.
 Unveil'd were you, oh brother's wife, to men who treat you so !

62.

A cup of wine, *Datura*²⁷ drugg'd, 'twas Punhú's doom to drink :
 That brothers could such traitors be, why should the lover think ?
 The cup was drain'd,—he senseless grew ; he slept and saw no more.
 A saddled camel Bubbur brought, and set it by the door :
 They lifted Punhú like a child, and plac'd him on its back :
 The Jám fell heavily to earth : no fault of his, alack !
 They quickly rais'd him, chaf'd his brows ; again they made him ride ;
 With trembling hand, his legs and arms his brother Hoto tied :
 Their prize secur'd, they fled ; and thus, without one parting kiss,
 Unconsciously Jám Punhú left his home of love and bliss.

63.

Sad, sad the journey, though with none of outer ills beset ;
 For him, the wretched captive—what companions had he met !
 Arous'd from sleep, he tore his clothes, he beat his fever'd head :
 No drop of water touch'd his lips, nor would he taste of bread.
 Old Ari's grief what words can tell ? his lost one come again—
 But how ! release was vain ; he must a captive still remain.

64.

'Twas midnight hour at Bhumbra, when, awaking all alone,
 Poor Sásuí heard not Punhú's voice in answer to her own.
 She rose, and call'd him yet again : she tore her silken hair :
 " His cot is in its place," she cried, " but rests not Punhú there.

"Belov'd one, come, I call to thee; oh, hearken to my cry:

"If disregarded, what resource is left me but to die?

"No father, mother, kin have I, to bear me friendship true:

"I've none to save me from the grave, of mortal born, but you.

"Alas 'tis hard to die so young: oh, still be kind and good!"

She struck her head with knotted stick; 'twas like to stone, the wood:
Disturb'd, the folk of Bhumbra came, and, wond'ring, round her stood.

65, 66.

She lays her down. At break of day, again to Punhú calls:

She seeks her brothers' camel-men without her Átan walls.

She stoops, and Punhú's footmark sees, imprinted in the ground;

Then tears of blood she weeps—there is no surer solace found.

She cries, "ah, me!" and, on her head, the red *gudd* of woe

Outpours, in token that her heart has met a deadly blow.

67.

Her friends address'd her: "Trusting wives, who sleeping potion take,

"Will suffer loss like Sásuí; why remain'd she not awake?"

68.—SÁSWÍ:

"My husband's brothers came; I saw, and lov'd them for his sake:

"In secret consultation, long these men together spake.

"Their hearts' desire they strove to gain, succeeded, smil'd and went;

"That hearts' desire I could not read, nor guess'd I what it meant!

69, 70.

"They saddle now the camels: I am weak, dear sisters, weak:

"The Jutts²⁸ attach the cords and bands, their *tobras*²⁹ too they seek.

"To Punhú foreign tongue they talk; I know not what they say:

"Amid them two had camels dress'd as for a holiday;

"Silk necklaces, red saddle-cloths deceiv'd all vulgar eyes :

"I treated as my husband's guests these robbers in disguise.

71.

"My husband's brothers came: these hands their ev'ning meal prepar'd ;

"I welcom'd them with sister's warmth, and ask'd them how they far'd.

"Their camel-men were hous'd and fed, the camels too protected :

"Alas! my friends, they snatch'd him hence, yet nothing I suspected.

72.

"Oh pray for me, dear sisters, pray ; and let your pray'r be this,

"That where I seek my dearest friend, his track I may not miss :

"The mountain passes I will search, o'ertake the men of Kedj ;

"The Peer will guide amid these hills, o'er valley, marsh, or sedge."

73.—CHORUS OF COMPANIONS :

"Oh, Sáswí, go not far away ; the tract is wild and waste :

"Seek him you need amid these hills ; gird up your loins and haste.

"Alack for those who bitter cups of Separation taste !

74.

"Stay, Sáswí, stay, the mountain streams in reptile life abound,

"On ev'ry wayside jackals, wolves, baboons and bears are found ;

"From torrent beds black vipers hiss, your sure and bitter foes ;

"Above, the wasp, below, the snake—your onward path oppose ;

"*Luhárs*²⁰ disporting 'mid the trees, will swing with wild grimace ;

"These dangers past, perchance you'll reach Jám Punhú's resting-place."

75.—SÁSWÍ :

"Oh, none will stop me. Kedj is far : at morn, look, sisters, forth ;

"See where the Pubb²¹ dry Sind forsakes, inclining to the North :

"But why of Love to you discourse, who never knew Love's meaning ?

76.

"And none shall guide or follow me; no, let me roam alone;
 "'Tis not Jám Punhú's home I seek; nay, would it were b'erthrown!
 "Would he were here, my head upon his manly bosom leaning!

77.

"Strong hills, hard hills, I fear ye not; tho' hard and strong ye be:
 "The Pubb has rocks, but iron garb is now set over me:
 "Were Punhú here, not rock or stone should Sáswí heed a jot.

78.

"What know ye, mountains, of my woe; for did ye sympathise,
 "These pebbles would not burn my feet, this blast inflame mine eyes:
 "Oh come, belov'd one, come to cheer my wretched hapless lot!"

79—CHORUS OF COMPANIONS:

"Why, Sáswí, wring your hands as one who thought of solace scorns?
 "The trees have pleasant attributes; why look ye for the thorns?
 "Call not your Jutt; he cannot aid to bring your lov'd one back."

80.—SÁSWÍ:

"Oh, sisters, pray that I survive the grief of Separation:
 "Such smarting wounds as mine demand some balm of consolation.
 "No longer can I climb these hills, or choose this rugged track.

81.

"Nor axe have I the rocks to cleave, nor strength to climb or scale,
 "By Separation troubled sore, this flesh is doubly frail:
 "But while betray'd I've been, not yet my heart's Desire is mute;
 "I still my lover hope to find, and mock unjust pursuit.

82.

"It was not Punhú's wish to go: they took him 'gainst his will;
 "He wander'd, weeping tears of blood, a red and restless rill:
 "The men who bore him off, I would their camels' track discover!

83.

"When Punhú's form appears, what joy; what smiles will Nature wear!

"Hence, then, with idle doubts and dreams, and hence with fear and care!

"His hands he'll set upon his own—a true and constant lover.

84.

"He did not injure me, no, no—I should have wept and died,

"Not sought a blissful sleep of Love, neglecting all beside:

"You should have kill'd me, Punhú, not have made a happy bride!

85.

"Oh hills, to my unceasing cries no answer have ye given;

"These flowing tears denote a heart with bitter anguish riven:

"She to whom Love is sole companion, wayworn, footsore, strays.

86.

"The brilliant stars are ever yours, oh Night; to me, the Sun

"Is welcomer, because it brings (another day begun)

"New hope to trace his footsteps, like a beacon in the haze!"

* * * * *

87.

To those dear friends and sisters who had shar'd her toil and pain,

Poor Sásuí said: "Return from hence, and seek your homes again.

"Hard lot is Separation: should it harbinge your death,

"Thirsting and faint, ye'd Punhú curse with scant and dying breath."

88.

While toiling on, to lifeless trees and objects near she vow'd:

"Should I return this rugged road, with Punhú's presence proud,

"To ev'ry tree I'd show by sign the grateful joys that fill me."

89.

To ev'ry tree she told her grief, her pain, her lot so hard :
The wind her garments rent, and Love unblest her beauty marr'd :

"Return, Jám Punhú," still her cry, "these hills and passes kill me!"

90.

She wept and clomb, and clomb and wept; now, mov'd by sudden whim,
She stopp'd a trav'ling man from Kedj, and ask'd, "What news of *him*?"
Another, who o'ertook her, she with eager suit beset :

"Tell Punhú, spite of absence, he must not his love forget!"

91.—SÁSWÍ :

"Belov'd one, 'tis not fair that men should 'sport with women's lives :

"'Twill hurt your manly honor thus to treat poor loving wives :

"Thine absence, husband, sweetheart, life of all its joy deprives !

92, 93.

"Brown camels, black of head, from Kedj, a nimble-footed race ;

"Mayhap within the jungles here, their owners we may trace.

"These camels love the *chundun* tops, the *méndee*" branches too :

"But ah ! long since they quitted Sind and pass'd the defile thro' !

"The rock my bed, the blasted trunk my pillow, I'll prepare ,

"To lay me down ; for night will come, the tiger leave his lair :

"On Punhú wholly bent, my mind admits no meaner care.

94.

"Camels are foes, and camel-men ; the third, Jám Punhú's kin ;

"The Sun the fourth, who sets when I my weary task begin ;

"The Moon is foe the fifth, because she will not early rise ;

"Sixth comes the Wind to hide with dust his footprints from mine eyes ;

"A seventh foe the Rock I find, to wound my tender feet."
Alack, poor woman, Fate's Decree will grant you no retreat!

95.—SÁSWÍ:

"Belúchis move in thousands round; but one exists for me;
"But one can quench my burning thirst, or soothe my misery:
"His hand alone can Sáswí set from weary bondage free!"

* * * * *

96.

The body felt a languor which the loving heart defied:
'Twas then a robber Goatherd, who her beauties had espied,
Ran forth with outstretch'd arms and stood, all hideous, at her side.

97.

Then Sáswí pray'd: "Oh Lord of Might untold, Beneficent,
"Save, save me from this monster here, on wicked action bent:
"Give me a place to hide me in!" No more she said: oh, wonder!
The hard ground quak'd beneath her feet: hills, rocks were torn asunder.
In yawning gulph she fell, but not in terror or despair;
She sank with grace, as us'd of old to sink in swinging chair.
Now clos'd the reeling earth again; no longer mov'd a straw:
The Goatherd stood with open mouth, transfix'd in silent awe.
Repentance-struck, this wild Belúch, this Passion's brutal slave,
Rais'd here the mound of earth which marks the spot of Sáswí's grave.

98.

Four months had pass'd when Punhú left his wretched, lonely cell:
His fellow-townsmen hop'd, henceforth, in Kedj he'd learn to dwell.
"What! linger here?" said he: "Nay, nay; where Sáswí lies conceal'd,
"I'll know: to me her hiding-place shall quickly be reveal'd!"

99.

With him went Hoto, Lullo too, he would not suffer more :
 On camel-back he felt again the strength and pride of yore.
 To Bhumbra led the road he took : as Arif says, "The wise
 Are human, and the wisest men have human sympathies."
 Arriv'd in Béla's wildest pass, he mark'd an earthy pile :

100.

"Stop, Lullo, stop," he said, "this mound I'll see : oh, stop awhile !"

101.

There stood a Goatherd by the mound : him Punhú did accost :
 "What means this pile?" The man replied : "To seek a husband
 lost,
 "A beauteous woman came this way, deserted and bereav'd ;
 "She pray'd for help : earth burst in twain and Sáswi's form receiv'd."
 He heard the name, he heard and fell ; the sorrow-stricken youth
 Fell to the ground : no pow'r had he to test such mournful truth.
 Oh bitter were the tears he shed, his cries were long and loud,
 He humbly wept his absent wife,—this man till now so proud.
 So great his woe, the hills around response convulsive made :
 Disturb'd within his marshy bed, the crocodile, afraid,
 Uprear'd his head : instinctively, the savage tiger moan'd :
 With notes of wild alarm the birds the Lover's presence own'd.
 From such distress, a suff'ring heart but Heav'n had means to save ;
 And thus, by heav'nly guidance, came Jám Punhú to the grave.
 "Hast thou a place for me, my love?" distractedly he cried :
 "Yes, yes," exclaim'd a well-known voice. . . . He rush'd to meet
 his bride.

Their union thus within the tomb, tho' known to small and great,
Is myst'ry which no mortal skill can hope to penetrate.

L'ENVOI.

"Oh, enter, Punhú, think it not a dark and narrow tomb ;
"For fruits and flow'rs abundant in these fragrant gardens bloom."

* * * * *

How quick response Jáñ Punhú gave to Sáswi's fond petition,
Has long since been in Kedj Mekrán a matter of tradition.

NOTES.

¹ *Bhumbra, Bhumbōra*: a name common to some few villages in Sind; of the one here intended, the site alone remains. It is between Karāchi and Thatta, about 20 miles from the latter. In a note to Chapter IV. of Burton's "History of Sind," it is stated, in reference to this particular town: "it is supposed to have been built on the plain, and was destroyed by Divine wrath in one night in consequence of its ruler's sins." Now, it is worthy of remark that this legend is also applied to the ruins of Brahminabad, or Bhumbra, the site of which is found about 150 miles to the N.E. of the first-noted place. The king of the one Bhumbra, moreover, bears precisely the same name as the king of the other Bhumbra; for though Mr. Bellasis, in his pamphlet published some nine years ago on the subject, calls him by the more romantic name of "Dolora," there can be no doubt that the native "Dilā Rā," or "Rai," is the individual intended. That he is the Ruler of Sind at the time of the events narrated in the romance of Sāsū and Punhū, must be attributed to the natural desire of the narrator to introduce a well-known name—to the spirit, in fact, which would cause an English writer to commence: "In good King Arthur's days." At all events, he exercises no perceptible influence on the *Dramatis Personæ*.

² *Sāsūī*, or *Sār-sūī*. The notion supposes the name an abbreviation from *Sunsār mēn sūī*, or, "heard in the world"—famous.

³ *Ātan*: that part of the house where women sit and spin together.

⁴ *Firdūs*: Paradise, according to Mahomedan tradition.

⁵ *Jdm*: a title; and, though very ancient, still in vogue among Semmas.

⁶ *Rāj Mahājūn*: the body of merchants and traders: "corporation."

⁷ *Khīrwar*: a measure of capacity, literally, the "load of an ass."

⁸ *Jessulmeer*: a remarkable city of Rajputāna, whose picturesque streets and handsome temples and tanks, render it well worth a four days' journey across the Desert separating it from Sind, to visit.

⁹ *Olāk*: the sitting or receiving-room for men, opposed to *Ātan*.

¹⁰ *Do-shula*: a double mantle, shawl, or cloth; that is, two pieces sewn together, the seam being visible down the centro.

¹¹ *Lūngī*: a kind of scarf or body-cloth. Under the Amirs, the manufacture of these was much encouraged, but has now dwindled, and the trade is comparatively unimportant. The best, after those of Thatta, are, perhaps, procurable in the three villages of Koda, Rānīpūr, and Gunbut in the Khairpūr State.

- ¹² *Atti* : flour.
- ¹³ *Bunya* : sometimes *Banyan*, *Wani*, or *Wanyu* : a term of very general application to Hindūs in Sind. Properly, the caste has five divisions in that Province. The *Lohāna* *Hathwāras*, or common dealers of the bazar, are, doubtless, here intounded.
- ¹⁴ *Kori* : a weaver ; one of low caste in the social scale.
- ¹⁵ *The Thur* : the so-called Desert, bordering on Lower Sind, to the eastward.
- ¹⁶ "They've sugar to their milk, altho' their days are spent in Roum !" An old saying, implying that had as "Roum" is, if a man's lot be a happy one, he will be happy even though doom'd to live there.
- ¹⁷ *Lani* : (*salsola*), a wild plant of which there are various kinds ; it is much liked by camels.
- ¹⁸ "*Allah Tbhār*:" a cry often heard among Mahomedans, especially Sindis and Belūchis, on the departure of caravans or detachments. It is expressive of trust in Providence.
- ¹⁹ "Henna stains :" in allusion to a common Eastern custom.
- ²⁰ *Lahōti* : a religious devotee.
- ²¹ "*Salām aleik*," or "*aleikūm*," and the reply, "*Aleikūm*," or "*aleik salām*," : the ordinary salutation among Mussulmans.
- ²² *Wugga* : a suit of clothes, or set of clothes for washing.
- ²³ *Ghat* : the shallow part of a river or stream, selected by washermen for their work.
- ²⁴ Stanza 53 describes the ceremonies of a Belūchi, but hardly a Mahomedan wedding.
- ²⁵ *Kossid*, more strictly, *kdsid* : a messenger.
- ²⁶ *Kecma*, *khichri*, *seora* : popular native dishes.
- ²⁷ *Datura* ; or *Dhatiro* : "thorn-apple," an intoxicating plant.
- ²⁸ *Jatts* : a caste, or rather tribe in Sind and adjacent countries, following the profession of camel-men. The term is in common use to signify a silly fellow, *an iguoramus*.
- ²⁹ *Tobra* : a grain bag.
- ³⁰ *Luhār* : a kind of snake.
- ³¹ *Pubh* : a chain of hills, W. of Kurāohi.
- ³² *Chundun* : sandal-wood. *Mēndee* : henna.

THE SINDI ALPHABET.

The Sindi Alphabet consists of fifty-one letters, viz :—

NAME.	DETACHED FORM.	COMBINED FORM.			NAME.	DETACHED FORM.	COMBINED FORM.		
		Final.	Medial.	Initial.			Final.	Medial.	Initial.
<i>Alif</i>	ا	ا	ا	ا	<i>Jim</i>	ج	ج	ج	ج
<i>Be</i>	ب	ب	ب	ب	<i>Dje</i>	چ	چ	چ	چ
<i>Be</i>	پ	پ	پ	پ	<i>Jhe</i>	جھ	جھ	جھ	جھ
<i>Bhe</i>	پھ	پھ	پھ	پھ	<i>Nje</i>	نج	نج	نج	نج
<i>Te</i>	ت	ت	ت	ت	<i>Che</i>	چھ	چھ	چھ	چھ
<i>The</i>	تھ	تھ	تھ	تھ	<i>Chhe</i>	چھ	چھ	چھ	چھ
<i>Te</i>	تھ	تھ	تھ	تھ	<i>He</i>	ھ	ھ	ھ	ھ
<i>The</i>	تھ	تھ	تھ	تھ	<i>Khe</i>	خ	خ	خ	خ
<i>Se</i>	س	س	س	س	<i>Dál</i>	د	د	د	د
<i>Pe</i>	پ	پ	پ	پ	<i>Dhál</i>	ڈ	ڈ	ڈ	ڈ
<i>Phe</i>	پھ	پھ	پھ	پھ	<i>De</i>	ڈ	ڈ	ڈ	ڈ

NAME.	DETACHED FORM.	COMBINED FORM.			NAME.	DETACHED FORM.	COMBINED FORM.		
		Final.	Medial.	Initial.			Final.	Medial.	Initial.
<i>Dál</i>	د	ا	ب	د	<i>Káf</i>	ق	ق	ق	ق
<i>Dhál</i>	ي	ي	ي	ي	<i>Káf</i>	ك	ك	ك	ك
<i>Zál</i>	ذ	ن	ن	ذ	<i>Khe</i>	ك	ك	ك	ك
<i>Re</i>	ر	ر	ر	ر	<i>Gáf</i>	گ	گ	گ	گ
<i>Re</i>	ر	ر	ر	ر	<i>Ge</i>	گ	گ	گ	گ
<i>Ze</i>	ز	ز	ز	ز	<i>Ghe</i>	گه	گه	گه	گه
<i>Sín</i>	س	س	س	س	<i>Ngě</i>	گ	گ	گ	گ
<i>Shín</i>	ش	ش	ش	ش	<i>Lám</i>	ل	ل	ل	ل
<i>Sád</i>	ص	ص	ص	ص	<i>Mím</i>	م	م	م	م
<i>Zád</i>	ض	ض	ض	ض	<i>Nín</i>	ن	ن	ن	ن
<i>Toi</i>	ط	ط	ط	ط	<i>Na</i>	ن	ن	ن	ن
<i>Zoi</i>	ظ	ظ	ظ	ظ	<i>Waw</i>	و	و	و	و
<i>Aín</i>	ع	ع	ع	ع	<i>He</i>	ه	ه	ه	ه
<i>Ghain</i>	غ	غ	غ	غ	<i>Ye</i>	ي	ي	ي	ي
<i>Fe</i>	ف	ف	ف	ف					

قصو سسئي ۽ ڄام پُٺو جو

جوڙ جڳائي جهنجي ڪريان صفت سنڌي سبھان
پيدا ڪيا ٻاهنجا جوڙي جملہ جهان
سج چنڊ ۽ تارا ڪيا زمين آسمان
آڳي جي اسرار جي ڪل ڪهنيڪي کان
آهي خبر خدا کي چيڪي فرمايو فرقان
نقارا نشان - ڪئي وڃاين ڪيترا

ڪئي وڃاين ڪيترا سنڌي سک صحيح
واري دلورائي جي سٺ حقيقت هي
گهرنائون ٻانهي جي هڪڙي ڄاي ڌي
طالع ڏسي تنهنجو چيو نرتيون نجومِي

قصو سسئي ۽ ڄام پُٺو جو.

هنجو بخت بلند آهي قابو ڳال نه ڪمي
لکيو مسلمان سان صاحب رب سميع
انگ پاڙيندي هيءَ - تڳو توڙي پاهنجو

۳

نانون نرت ڦٽي ڪئي نئون هاري نار
ڪير مڻي قادر جي جه جوڙي رب جبار
لاهي ڪير لڳي منجهون زي قادر ڪلتار
انگ پاڙڻ کان اڳڙي ڏي پيڪن کون ڌار
ستري تن صندوق ڪئي جوڙي تڙت تيار
ته ۾ چوڪر تن رکي جن ٻاروڻي ۾ ٻار
ڏاج ڏٺا ڪس ڪيترو بيحد ٻيڻ شمار
تهنهي مٿان مڻو جڙيا چو قبلو چو ڌار
روئي زارون زار - ڪيا داخل ڏرس دريا جي

۴

داخل ڪري دريا جي لوڙهي ڇڏيا

قصو سسي ۽ چار پٺو جو

ارتو آب اکين مون ڳلي ڳاريا
گهرو نير نياڻي تي هي جوهاريا
اڻي اُتيا - ته آهي امان الله جي

ساڻي شهر ڀنڀور ۾ لڙهي صندوق سي
هت آي محمد کتي جي اهاڀرت پي
هي جاڪتان ڪهي - آي بخت اسانجي

۶

محمد سڌيو زال کي پرس ڪري پڪار
ظاهر زنب تي ڪئي بربرڪار ٻار
هي جاسوني ٻاروتي ٻڌي آهي ڏي ڪه دنيا دار
نانو رکياس سسي جن سڻي ۾ سنسار
خوب چڱي خنڪار - تڙت چمي ڪڻ چله تي

۷

چمي ڪيا چله تي چڙهي چوڪر

سسئي وٺي پاڻ سان ٿيا داخل پهتجي در
 اڱڻ منجه اچي ڪري تا گهميو ڏسن گهر
 ڪار صابڻ سڀ سون ٿيو بي ظاهر ڏسجي زر
 لڳو خوب ڪٽي سان چوي عارف بخت اپر
 در آئي دختر - شيهي منجهون سون ٿسو

۸

ٿڻ چو پاپس پاهنجا ڪٽياڻي ڪٽي
 ڪلن منجه ڪير پيو اهڙو آه ڏٺي
 اوڙ واحد ڪي نه وٺي - هوندماء پياريس پاهنجا

۹

قدرت ساڻ ڪري ٿو رازق رزق ڏئي
 پرور ڪين پاتال ۾ ٿو ڌياري قوت ڪئي
 سڀ ڪو طرح تي - ٿوروزي رازق کون وٺي

۱۰

جڏه سامائي سسئي ڪلهه گوئي اها گفتار

قصو سسئي ۽ ڄام پنو جو ۵

منڀي بابا باغ جوڙائي ڏي جهڙچمن هُئن چوڌار
لڳي گلاب ٿن گلزاري جهنجا ڏرس ڪري ديدار
ڪچنالي ۽ ڪيوڙا ٿن ليما انب اپار
سوف توت ۽ ڊاڪ وٺ گل لائن گلزار

فردوسي مڪان ٿي جهنجي هاڪ پوي هيڪار
جائي چڱي جوڙائي ڏي مڙج گهڻو موچار
بنگلا وڏي نياءَ سان ٿن نقاشي نروار
اٺ گهراڻي ڏي عاج جو- جواهرن سان جنسار
دبس گهراڻي ڏي سون جو موتين سان مڙهيار
آءُ وجهان آتڻ اُتي مڙي هڪ جيڏي هيڪار
بابا ٽهنجي باغ جي هاڻي مَر پئي سابه پچار

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تڏه محمد باغ بنايو نوان باغ نهال
جهڳي چرخا چندن جا چيروان صاحب ڪيا سرحال
تهڳي درطاقي سڀ سون ڄاڻو فرش اڏيو في الحال

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جنت جهڙي ڄائي ٿي جهڙ بهشت ٿو بهر حال
سسي صورت ته وڃون ڏٺو ٿي خوب خيال
محمد عمارت ڪي ست مهنا هڪ سال
تهنجي زينت ٿي ڪيوسپڪه ڪي سر حال
جه سان پڙڪن پوڻائي ڪي جن ٻوري هئي بهر حال
ڏسو ڪم ڪري ڄاڻو ٻڌائي بهر حال
جهنجو لکڻو لعل ٻروچ سان ڏس پلي ڄاڻال
تڏه ڏيو خزانو مال - محمد سر صدقي ڪيو

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اُن نه لپي آڌه اُتي درد سڙيا درخت
اُن بهاس نه لپي تن هراس ۽ هسبت
ماڻهن ڪي مصلحت - ته ساڻ آڻي سنڌ کان

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وٺو عاري ڄام کون پٺل پهاڻي
سونهون ڪري سات جوهلي انکي هلاڻي
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سونهون ڪيا سات جوڪڍي سر ڪردو سهجا

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 سگهو آڻج ان تن جوان وٺي جلدا
 سنڌ سھانگونه لڀي آڻيو چيسلمير منجهان
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نه ته ڪن ڪپيندس تهجا ڏي لحظي منجه لٽ
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الله آهر البت - ايندي ٿيندو آسرو

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بيان

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 لا هوتي لا غرض ٿيا ننگ چڏي نروار
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 رهان ڪيچ مڪران ڀر پئل مهنجو نام
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قصو سئي ۽ ڄام پٺو جو

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ڪه فراق ڦٽي وڌو مانجهي ٿيوي مصلحت
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تڙ تي نبي ڪپڙا ڦڙهي تي هيٺان
 ڦاڙي چيهارئي ڪري پُرزا سڀ ڪيانس
 لڙهندي پاڻي ۾ وڃن اڳڙي پي اڳانس
 لکي لوح قلم جي هي ڏک ڏيکارياس
 ههراڪر اکين سان مَن ڪڏه ڪين ڏناس
 سڀ سڀي اڄُ نبي ماڻهن پيش پياس

۲۳ قصو سسئي ۽ ڄام پٺو جو

ماڻي ڪڍي ملوڪ جي سسئي تڻ آياس
حال ڏسني ته هوت جو ڳوڙها گل ڳا رياس
آرانيا آتش جا سسئي جي جڳياس
گهري دواڙيا ڪپڙا پَر بابي ڊاڻي دنياس
ڪچي اعتبار انهي تي خورا سخ آهي راس
ڏکڻ منجهه سڪڙا فرقان فرماياس
پير ڪند و تان پاس - شل سگهو ملندي سڃڻا

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ڦاٽا چٽا ڪپڙا تڙ تي ته ڪري
سيڪهي جي وچ ۾ ٿو دانءُ مهر ڌري
ڪپڙا ساڻ ڪري - اچي ورنه ويٺو وٽ تي

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ماڻهو مڙي آڻيا ٿو چوڙي تڻ پري ،
لٽا وٺي ويا ڄاڻي تي سڀڪو گهر وري

۱ قصو بسئي ۽ ڄام پٺو جو

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ڏسي زرزري - ڪه ڪچو ڪينڪي

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تڏه پٺل ڄام مون لاءِ به گمان
تهڪون پوءِ پٺل ڪي ٻي ڪار ڏسن ٿاڪان
مارڪ ۽ ديوان ڪي جوڌي چيو جوان
مهنجي منصوبي جي ڪجور ڪل ڪهي سان کان
دوهي اٿو خدا جي ڪجور به بات بيان
قدر قلبي ڏينهن ٿا هت خشي گذاريان خان
سسي چيو ڄام ڪي هاڻي چڪ تن سگ سچاڻ
هڪر چيم زبان - پوءِ ڏس انصاف اسانجا

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ته وڃي پهنجي ڌڻي ڪي سڻايو سمنان
آءُ راضي آهيان جي راضي ٿي پي ماءُ

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نوسا ناريلن جا پيا ڏه سا ڏونگهين
 هوڙو چٽي ڄام کي آڻي پاند وجهن
 سسئي پٺو پاڻڙو هانو ٿا به ڪن
 ڊهل دما مان ڪريا واچت واه وڃن
 آڻي تارو ڪوريو تاري تئسور لڏن
 ڪر گهل قرنائين جا گهور گهوت وجهن
 پانه چاڙهي پالڪي آنداء لعل مٽي لائين
 موهاري محبوب جي غصا غم وڃن
 سڄڻ گڏيا سڄڻي سبي ڪليو ڪير پين
 گائي گهورڻي ٻانهي چوڙي وڳ ڏين
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قاصد آيسُ ڪيچُ ڏهون لَهڻ سُدَسما
 عاري چام اِها لڪي حقيقتِ حالا
 ڪٿي سنڌايي پاڻ کي ڪي ڪارو قبلا
 جن نپائي نديءَ ڙو ڪري سِڪَ منجهان سهجا
 وساري ويهي رهي ماري تن پي ماءُ
 پينر پائر پاهنجا تني مٽائي ساءُ
 زال ڏاڏي پوئي ڏني تنکي ويرِ دُعا
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خبر سڻي ته خط جي ٿو نيڙي هاري نار
 انگ اگهي لکيا صاحب رب ستار
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 آهي تقدير جبار جي من تي ناه ميار
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 گهي قابو ٿيا ڪيچ جي دانہ منجهہ دوار
 اچي عاري ڄام سان هي ڪي اخبار
 پنو آيو ڪينڪي جهنجي اٿئي سار سنڀار
 پڻجي پٽ پٽ ٿيو پٽ بنا دلدار
 مالڻس بہ مستان ٿي چري گهمي چوڌار
 زال روئن پئل جي ڪري اگها ٽوار
 ڪامل ڏڻي ڪيچ جا آواسانجا يار
 پائر ڄام پنو جا روئن زارون زار
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 هوتي نوتي چنري هٿ هڻي ڪٽيو ڪاپار
 لڳندي باه پنيورڪي جه چني ڪيو ڌارون ڌار
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تڏہ روڻي مارڪہ ڪي چيو اڳيون عاري ڄام

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تَن هِي پاءِ اساھنجو بيا هيا گولا سڀ غلام
پُٺو من اوهان سان ڏنو تهنجي ساري شام
شام ڊهاڻي نه گچي گچن سي ڪورا قتل عام
آهيو سڀئي نمڪ حرام - جو پُٺو ڇڏيو بر ڀر

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هنن جي آهون ٻڌي ٿيا مستي مڙهي
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ٻڌي منصوبي سان هوند رانول نيون رات
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ڪاٺ جوڙائي ڪڇڻي طعام چڱيري تر
ڪيما گھڻي ڪڇڻي ڪيا سيرا شربت سر
پاڪيزا پُلاه ٿيا بيا يوڪ جنا پر
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پت عاري ڄام جا ارڏا هئا ارباب
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ڏين پيال پٺل ڄام کي روز ڪري ظاهر
معلوم نه ٿو ملوڪ کي هنجو ريب مڪر
ڪيف وٺي کين ڪيو ٿو بانڪو پيخير
اٺ پلاڻي آيو بانوت بهر
ڪڍي چاڙهيا خان کي ويا درس لنگهائي در
هڪر ڪريو اٺ تون پوءِ ٿرو مڙس سوپر
هوتي ڪنيو هوت کي پر پائي پاڪر
وري وڌاءِ اٺ تي ٻڌي ڪامل سوبه ڪڪر
درس ڪڍي ويا دوس کي مرد ڇڏائي مڙه
دمر ته دلاور - بهگڻ ڄام ٻڌي ويا

بهگڻ چار ٻڌي ڪري خُش آندا خان
 نڪي ڪهسان گڏجي هو صورت وند سڃاڻ
 سي جي لتا ڦاڙي پاهنجا هو مرد ٿيو مستان
 شو پانه پاڻي نه پئي نڪي ڪاڻي نان
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هت آڏي رات اُٿي ڪري ٿي سسي ڪي سار
 هوت نه ڏسي هنڌ تي ساڻي رڙ ڪري ريهار
 سو جي ڊوريو دانه ٿي ڪري ور ڀي واري
 ري ڏي سڌ منڪي پري مهنجا هوت حياتي دار
 نه ته مري وڃان مان مور ٿي تو بنا تڪرار
 سختي ويل سڪرات جي اچي مصري وجهه مختيار
 نه من مائت مت آهي نه من پاو پتار

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نه من پيڪا پاهنجا جهڪي سور هوندو سردار
 مهنجو ڪونه ڪو تو ري ور ڪندو واهار
 ساسر ڪينو سرتي هڻي قصد مون ڪاپار
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ساجهر نهاري سسي ته محب نه مهاري
 ڏٺا ڏيرن جا اٺ نه او تاري
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سرتين سسي ڪي چيو ڇو ڪيو ڪئي جواب ڄمار
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آسِرِي عجيبن ڏهون ڪاڪِي ڙي ڪاڪا
 ٻولي ٻولين پاڻِ سرِي ڙي ساڪا
 مَن نه پڙوري تَنجِي مَن سَندي ماڪا
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هُو جي اچن به ڄڻا ٻئي لعل جوان
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ڏيڙ ڏنا هُمر ڏينَه جواچي مَن اظهار
 تڏه تَن جو طعام نِيئي جوريم تسلي تڪرار

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وَنگي اَن وارن سان ڪيڙ ڪين قرارُ
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وورُڻ سان وسَ جي ڪري گڏ ڪيچُن ڪاهيند ياسِ
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وورُڇ وُرُوڻ ڪار ۾ جِيڪي وسَ پُچِي واک
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جي تن پاهڻ پپ جات مهنجا لگ اٿي لوه

جي مهنجو پٺل من وٽ هو - ته تن جبل چاچار ڪري

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کوسا لڳن ڪڪڙا ٻيو وا ڪاڪري وا
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آءُ اڳي چپنيان جي من چڪن چاڪ
هاڻي تان من واک - ڏونگر ڏوريو نه ٿي

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جهون وڀري وا ٿيو جه لتيا پنو جا ڀر
ستون وڀري ڏونگر ٿيو جه پت ڪير ڀر
هي ڪمڀڻي ڪير۔ جا امر ڪي آڏون ڦري

قصو سسي ۽ ڄام پنو جو

۹۵

باروڇا بيا به گهڻا مهنجو اتل عاريائي
تڪي ڪي به ترن ۾ پهچائي پاڻي
وندرو ڪاڻي - جهنجو موٽڻ مورون ٿي

۹۶

بي بي نره بلوچ ٿي تهديون تڪرار
ساجا اڄ آست ماندي ڪي ساروئي زارون زار
اڳيون ايلپوهار - رهن گديس راه ٿي

۹۷

تڏه ڪيا سوال سميج ڪي مهنجا ڏيه ڌڻي ڏاتار
رڪي پاڪ پناه ۾ تن اڄ کون ايلپوهار
ڏير زمين هنڌ آءُ لکان صاحب رب سنار
تڏه پون ڦٽي ڦاڪ ٿي ڌبي ڌارون ڌار
تهر پئي سسي ڌياريس ڄاڻي جبار
وڃي هندوري وڃي ويني ٿيڙي وار

۴۲ قصو سَسي ۽ ڄام پَنو جو

پُون گڏجي پُون جهڙي ٿي نرو بار
بيٺي بدو ٿي ڏنا ته آڳي جا اسرار
ٻڌي لوڙ مٽي جو چڏيو ٻاهرون ٻڪرار
قدرت سان ڪلتار - ڏياريس ڄاڻي جنت ۾

۶۸

چوڻي مهني ڄاه مون ڪڍيو پَنو قيد منجهان
راج پڇو ته راوڪان ڇي اها مرد مهان
آءُ هٻ ٽڪندس ڪينڪي ويندس ته ملڪا
لهان ست سماءُ - پانو پهنجي پري جو

۹۹

هو تو لڻو - ڄام پَنو ورنه ڪيان واه
مرد چڙهيو مهري تي بانڪوبي پرواه
موتيو شهر پنيور ڏي ٿيو چريو منجهون ڄاه
عارف چوي اوڏهي ڪيو عامل وڃي ڪاه
اڳيون نيڪ نگاه - آيس لوڙ لکن ۾

للا اُتُ جهليج آءَ زيارت ڪريان هن لوڙ جي

تڏه ڄام پڇيوتا تهِي اڳيون اُتيو ايلپوهر
 ته جوئي وڏي جنسار هي ووري ڪارڻ ور
 پيهي ڌرتي ۾ وڃي اتي جا اڀر
 نالي سا سسي هي سوڌي زال سير
 تڏه پُٺل ڪريو اُت تون ٻڌي خان خبر
 ڌوبي گڏيو ڌور ۾ ويڙيس سڌ سير
 آءُ دانه ڪري ٿيا گر گل ڳوڙاهر
 مردنو محبوب ٿي ٿيا جالارا جر
 آه ڪيدي تان جل جلي ماڻ نه مڇ مانگر
 جبل تهجي جوش کون ڏکن ٿا ڏونگر
 مرن ڪي ما تار ٿيو ٻڌي هنج اهل حشر
 پڪين سور سرير ۾ پسي عاشق ڪي اڀر

قصو سسي ۽ ڄام پُٺو جو

عاشق ڇي به احوال ڇي ٻيو ڪير لهي ڪر
 ڪري وُضو قبرتي آيو الله آهر
 آهي ڪاڃائي اسانجي منهنجا پري تو وٽ پر
 سسي سڏ ڪيو هي درس ويو منجه در
 سسي پُٺل گڏ ڪيا ته پاڪ ڌڻي پرور
 ڏيه ڌڻي ڌاتر- تنهنجو موليٰ ميراو ڪيو

بُٺ

پُٺل آءُ پيهي سوڙهي ڀاءُ مَر منهي
 اندر باغ بهاريا ٻيا ميوا منجهي
 اُٺو ٿور بني جو ٿيا سرها سڀي

ڪيچ خبر پي

پُٺو پرين سان مليو

پورو ٿيو



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